# THE LATTER-DAY SAINTS' MILLENNIAL STAR

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[ESTABLISHED 1840].

"Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it" (ISAIAH 34: 1).

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## GEORGE A. SMITH.

## VI.

## PIONEERING.

"Tuesday, June 30th. Late in the evening, Captain Allen, a United States officer and five others came into camp.

"Wednesday, July 1st. Clear. At ten a.m., Captain Allen delivered a speech to the camp, informing us that he was instructed by Colonel Harvey, who was also instructed by the President, to invite the Mormon people to enlist as volunteers in the United States service for one year, and go and take California. He stated that he wanted five hundred men to be ready in ten days to go with him to join Colonel Kearney, who is already on the march. Those who volunteered would get seven dollars per month for clothes, their arms found and given them when the year is up for their own, and their provisions and outfit to be all supplied by the United States. In the evening the Twelve met in council.

"Thursday, July 2nd. The Twelve met in council in the evening, and decided that President Young should go to Pisgah and raise the volunteers."

The autobiography contains the succeeding condensed account of pioneering experience, in which the discerning reader will not fail to see many expressions characteristic of Brother George A., which afford fine examples of his courage, patriotism and devotion to the broad religious principles which engaged his whole thought and life's desire: "Four teamsters, that I had employed to drive teams for myself and family, enlisted in the battalion raised for the Mexican war, leaving me in charge of five ox teams. When five hundred of our young and able-bodied men—the flower of our camp—were enlisted, we found ourselves unable to proceed to the Rocky Mountains. We were compelled to remain on the Missouri

River, the main body of our people locating at Winter Quarters, now Florence. Nebraska; the residue scattered in companies of fifty families throughout the Pottawatomic country. \* \* \* While in Winter Quarters, the people suffered severely from scurvy, a disease induced through lack of vegetable diet. My third wife and four children died of this disease. This place is remembered by the saints as a place of much sickness and distress, though I believe the location was a healthy one. I visited all the camps, and urged the cultivation of potatoes as a cure for the scurvy. But little seed could be obtained; what was, however, produced in a marvelous manner. We had no vegetables for one year: our bread was mostly made of corn, brought two hundred miles from Missouri. The season after I left Pottawatomie County, the potato crop was a failure, and the saying went forth that it was because George A., "the potato saint," had gone to the mountains.

"In 1847 I accompanied President Young and the company of pioneers in searching out and making the road to and finding the location for the Church in the Great Salt Lake Basin. During this journey I walked seventeen hundred miles, and rode, mostly on horseback, eight hundred; much of the distance with raw-hide soles on my shoes. I was six weeks without bread, though I was better off than most of the pioneer company; for I had about twenty-five pounds of flour locked np in my trunk, unknown to any one. I lived as the rest. on buffalo bulls and other wild meat, which was not always plentiful. I issued my reserved flour, by cup fulls, to the sick, some of whom attribute to this circumstance the preservation of their lives. I planted the first potato that was put in the ground in Salt Lake Valley, and built a honse for my father in the fort, before starting on my return.

In 1849, I took charge of the emigration at Council Bluffs. organizing and starting the companies. With the last, on the fourth of July, I started westward with my family. Our teams were heavily laden. We encountered hail and rain storms. Our cattle stampeded, and at the South Pass of the Platte, we were overtaken by a heavy storm, in which seventy animals were frozen. We made our journey to Salt Lake City, one thousand and thirty-four miles, in one hundred and fifty-five days, arriving October 27th.

I was elected a member of the Senate of the Provisional State of Deseret, and reported a bill for the organization of the judiciary. which was the first bill printed for the consideration of members. I also reported a bill in relation to the construction of a National Railway across the continent, which some of the members considered a joke, though I was never more in earnest. The governor, Brigham Young, had no salary. The members of the General Assembly had no *per diem*. The incidental expenses of cleaning rooms, fuel and stationery were borne by fines on absent members. The state revenue of that year built a bridge across the Jordan and one across the Cottonwood, rendered aid to an irrigation canal, and sustained other public improvements.

In December, 1850, I raised a company of one hundred and eighteen volunteers, accompanied by about thirty families, and started for the purpose of planting a colony near the Little Salt Lake. The day after we started, the thermometer was at zero. My company was organized at Peteetneet Creek (Payson), Utah County, and consisted of twenty-five cavalry, thirty-two infantry-picked men-and thirteen men in charge of a piece of artillery; the residue was organized as a permanent camp guard. \* \* \* We crossed five ranges of mountains, and in many instances sought ont our own road, and arrived at Centre Creek, two hundred and sixty-five miles from Salt Lake City. This place had been designated by Elder Parley P. Pratt and a company of explorers, as the place in the Little Salt Lake Valley for a settlement. The more wealthy part of my company was dissatisfied with the location, but after several days examination of the country around, I succeeded in satisfying the party that it was the best place for a commencement.

Our deliberations were conducted in a general assembly, which we called "the quorum," by the light and warmth of immense fires of dry scrub cedar and pinion pine. These debates of our farmers and mechanics were among the most animating scenes of my life. As soon as the site of the town was determined upon, we commenced working a road into a canyon about six miles, which cost us five hundred days work, where we cut down a pole ninety-nine feet long, which we erected and on which we raised our Conntry's flag—the stars and stripes. We dedicated the ground by prayer and saluted the emblem of civil and religions liberty by the firing of cannon.

The organization of Iron County had been provided for by the Legislative Assembly, which had elected me its chief justice, with power to proceed with its further organization. We held an election, when two associate instices, a county recorder, a treasurer, sheriff, assessor and collector, justice of the peace, constable, and a member of the House of Representatives of the General Assembly of Deseret were elected. At the close of the election, a fat ox having been killed for the occasion, the inhabitants of the country sat down upon the ground to a public dinner, spread on blankets and buffalo robes. Onr nearest white neighbors on the north were about two hundred miles distant, with five intervening ranges of mountains, and on the south over five hundred miles away. I sent the returns of the election to the secretary of State by Jefferson Hunt, our representative, who accompanied a party of our people that were returning from California by the winter route across the great southern desert. By this company I heard the rumor that Congress, in September,

1850, had passed "An Act organizing the provisional State of Deseret into the Territory of Utah."

In the winter of 1850-51, though it was very cold, we built a fort, in which were located dwelling houses and a meeting house, which served for meetings, schools and watch tower. It was in the shape of a Greek cross, and was of hewn logs. It served the town which we named Parowan, for fifteen years, when it was replaced by a stately stone edifice. I taught school during the first winter, having thirty-five pupils, whom I lectured on English grammar, around the evening camp fires.

We were soon visited by the Indian chief Walker and a large horde of warriors. Their visit demonstrated that our policy of settling in a fort was the only safe one. It was absolutely necessary for our preservation. On May 10th, 1851, President Brigham Young, who had been commissioned Governor of Utah, accompanied by President H. C. Kimball and others, arrived at Centre Creek amid the firing of cannon and other demonstrations of welcome. Governor Young had issued a proclamation ordering an election on the first Monday in August, at which I was elected a member of the Council of the Legislative Assembly. I was commissioned by Postmaster General Hall, on October 29th, 1851, postmaster of Centre Creek, Iron County, and on the 29th of November, by Governor Young, Colonel of Cavalry in the Iron County Military District.

In 1853, I was placed in command of the militia of the southern part of the Territory, and was instructed to take measures for the defense and safety of the inhabitants against Utah Indians, who had commenced under their chief. Walker, to rob and kill the inhabitants. The settlements were so scattered, and the mountains to which the Indians retreated so difficult of access, that the policy had to be adopted of gathering all the inhabitants into forts, and protecting their stock by armed guards, refraining from indulging in acts of retaliation or violence against, but manifesting a conciliatory disposition towards the Indians, and at the same time watching so vigilantly as to be able to punish, with instant death, those who should attempt to steal cattle or kill the settlers. These measures involved much labor on the part of those inhabitants who had to leave their houses and build anew in a fort, but they soon brought the Indians to terms, and no doubt prevented a long list of murders from Indian vengeance. The Utah Indians do not seek revenge for any of their number who who may be killed in the act of stealing or making an attack.

In April, 1854, a council between Governor Young and Walker, surrounded by his chiefs and braves, at Chicken Creek, Juab Co., inaugurated a peace. The war cost the lives of nineteen white persons and many Indians; though I have unfeigned pleasure in stating that I never killed an Indian, nor was any white man ever killed while obeying my orders. The summer cam-

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paign was one of excessive labor to me, having to pass from settlement to settlement, subjected to great mental and physical exertion, for I felt the deepest anxiety that no wife nor mother should lament the loss of husband or son. if it were within the power of mortals to compass its avoidance. At the general Conference of the Church, in 1854, I was elected Historian and General Church Recorder, and immediately went to work compiling the documentary history of Joseph Smith. February 2nd, 1855, I was admitted as a member of the bar of the Supreme Court of the United States for the Territory of Utah, and received my certificate as an attorney, counselor-at-law and solicitor in chancery. I was elected a member of the convention and one of the committee which drafted a constitution, and on the 26th of March, 1856, was elected by said convention, in connection with John Taylor, a Delegate to Congress, to present the constitution and accompanying memorial, asking for admission into the Union on an equal footing with the original states. This mission was a respite from my close application in the Historian's Office, where I had, with the assistance of four clerks. compiled and recorded in large records, the history of Joseph Smith from February 20th, 1843, until his massacre in June, 1844. I also supplied, from memory and otherwise, blanks in the history and records compiled by President Willard Richards, my predecessor in the Historian's Office, who had, with prophetic pencil, written on the margin opposite the blanks, "to be supplied by George A. Smith."

"During my absence in 1856-7 of about eleven months, in addition to the duties of Delegate, I preached in the states of Missouri, Illinois, Iowa, Ohio, Virginia, Pennsylvania, New York, New Jersey, and Connecticut. Our application for admission into the Union was answered by acts of hostility on the part of the government towards our people. The mails were soon stopped; an army designed for our destruction was ordered against us, which, on their route hither, exulted over their anticipated spoils and debauches with the wives of Mormon polygamists; but God overruled their intended wickedness, and the wrath of man was made to subserve the building up of His people.

"November 2nd, 1860, my eldest son, George A. Smith Jr., was murdered by Navajoe Indians, abont thirty-five miles northwest of the Moquis villages in New Mexico, now Arizona. He was in company with Jacob Hamblin and nine others, who were on a mission to the Moquis Indians, with the design of learning their language and making explorations to find a wagon route from Washington, then our most southern settlement, to the western settlements of New Mexico. When about three hundred miles on their journey, they met a band of Navajoe Indians who were on a hunt. They traded the Navajoes some knives for blankets. My son's horse escaped out of the band, and he followed after it on horseback. He met seven Navajoes some three-quarters of a mile from camp who delivered to him his horse in the most friendly manner. They conversed with him in the Utah language, which he understood. The first intimation of hostility on their part was their simultaneous firing upon him, when he received three arrows and four bullets. The aged Navajoes remonstrated with their young men in relation to their conduct, and offered to protect the missionary party if they would immediately return home, to which they agreed.

"The Navajoe party had just received the intelligence that Lieutenant-Colonel Ruggles of the United States Army, with a detachment of soldiers, had burned their village, two hundred miles east, had massacred two hundred and fifty squaws and papooses, and killed forty thousand of their sheep. The receipt of this news by the war party was the cause of the murder of George A., Jr. After receiving so many wounds, his companions placed him on a saddled mule and carried him eight miles, when he died in the saddle. The aged Navajoes, decided that his body should be left, consequently it was abandoned. My friends in southern Utah, however, sent a party who made a journey of three hundred miles, at an expense of eighteen hundred dollars, and recovered the remains of my son.

"The killing of the Navajoe sheep by federal authority, rendered the Navajoes destitute and desperate, and to sustain themselves, they robbed the peaceful Moquis of fifteen thousand sheep, which reduced the latter to famine, in which twenty-four men and twenty-two women perished. I need not add that the massacre of my son was a dreadful blow upon his father and mother. He was born in Nauvoo, Hancock County, July 7th, 1842."

(TO BE CONTINUED).

#### WASHINGTON'S ANCESTRAL HOME.

JUDGE ALTON B. PARKER (Chancellor of the Sulgrave Institution of America) visited the old British home of the Washingtons at Sulgrave Manor, in company with representatives of the British Board of Governors. After viewing the manor-house, grounds, and church, Judge Parker presented, on behalf of the National Society of Colonial Dames of America, a replica of the famous portrait of Washington by Peale, together with a sum of £400, contributed by the Colonial Dames to the restoration fund of the manor-house.

In making the presentation, Judge Parker said that of all the many steps taken by patriotic Englishmen and Americans during the past ten years with a view of bringing about closer, and still closer, relations between all English-speaking peoples. not one gave so great promise of helpfulness as the purchase by a few English gentlemen, for the sum of £8,000, of Sulgrave Manor. The restoration, towards which the King of England, Mr. Lloyd George, and other prominent Englishmen had contributed in very substantial fashion, would be so supplemented in both England and the United States that it would soon be completed. Then the home of Washington's ancestors would become a place of pilgrimage for Americans, as well as a place of meeting of English and American citizens engaged in cementing two nations together for the good of the whole world. These visits would constantly remind the visitors that the two nations were after all members of one great family.

Colonial Dames, in this field of international usefulness, had already presented two beautiful stained-glass windows to the Gravesend church, in memory of Princess Pocahontas. They also very early contributed a substantial sum of money towards the restoration of the Sulgrave manor-house and buildings. The increasing travel of Americans to Europe, bound to follow the re-establishment of peace, will cause many thousands to seek this place of historic interest, where the ancestors of Washington lived. They will rejoice in the knowledge that that old home is rescued from destruction, and is to be preserved under the patronage of American patriotic societies and the control of a properly organized institution, having the confidence and respect of both British and American lovers of Washington.

## BLESSED ARE YE.

(DEDICATED TO LATTER-DAY SAINT WOMEN MISSIONARIES.)

Whoso publisheth peace is fair in His sight, Who scattereth darkness is a herald of light; Who teacheth repentance, one faith and one God, Is traversing paths our Savior hath trod.

Wondrously blest ye who work for the Lord, Humbly and faithfully teaching His word To the lowly and meek who are groping their way, O'er the pitfalls and snares of a perilous day.

Highly favored the vision of God to disclose, And Jesus His Son, whose beneficence flows Free as a river, all men to endow With glory hereafter, with happiness now.

Commissioned to teach the gospel restored, An authorized priesthood with heaven in accord, The powers of Satan and death to assail, Till on earth as in heaven His will shall prevail.

What joy shall be yours in the kingdom of heaven, Should you meet there one soul, redeemed and forgiven, Through His spirit of grace you were granted to share. And the message of truth He sent ye to bear.

RUTH MAY FOX.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

### THURSDAY, OCTOBER 2, 1919.

#### EDITORIAL

# THE REAL COVENANT OF PEACE.

IN the first section of the Book of Doctrine and Covenants the following passages occur:

"Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled which was written by the prophets; the weak things of the world shall come forth and break down the mighty ones, that man should not counsel his fellow man, neither trust in the arm of flesh; but that every man might speak in the name of God the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers."

There is the real covenant of peace, which ought to be written in the constitution of a League of Nations. It must ultimately be adopted, in effect anyway, before any real assurance of peace can come, for the betterment of nations and the salvation of men. The scheme of control proposed in the Versailles Treaty of Peace, is not offered in either the language of the Lord, or with a knowledge of His purposes. The proponents of the League of Nations fall far short, in the measures adopted, of the high privilege a clearer vision of the destiny of the world would have made them grasp with eagerness and real, universal patriotism. But they are ignorant of that privilege. They have had the purpose of improving the political and economic conditions of the world. and, no doubt, have designed to build barriers against universal war. They may succeed in limiting, for a time, certainly, the ravages of the great war, though not to stop warfare; for many peoples are still at enmity, and will be, and much bloodshed and suffering continues to bear witness against the incompetence of the world's statesmanship, and the unbelief and wickedness of men.

There is no other way provided for the effectual alleviation of the sorrows of the world, but in repentance of the sins which have condemned it. The Lord has spoken, and mankind must hear Him. "Wherefore the voice of the Lord is unto the ends of the earth, that all that will may hear: prepare ye, prepare ye for that which is to come, for the Lord is nigh, and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth." That is the present day warning of the God of heaven to all the children of men.

When will men in high places, who wield the powers of the nations learn wisdom and turn to the source of light and understanding? The words here quoted have been faithfully declared for many years to all nations, kindreds, tongues and people, yet they are unheeded by "the mighty and strong ones." Consequently there remains doubt and distrust in the councils of the nations. When their wise men come together and sign compacts of peace, there still remain doubt and distrust, and apprehension of the utility of their compacts. It is bound to continue so. There is no sign among the European nations that the potential Voice is or will be recognized, or that an unselfish unity of purpose exists to save the world from calamity or its inhabitants from the judgments now being poured out upon them. The work of the peace congress when finally modified and approved by the nations, so as to be acceptable and operative, it is to be hoped, will secure better living conditions and thereby promote the dissemination of truth, among the people. It is nevertheless the woeful fact that faith, repentance of sin, and turning to the Allwise for guidance is not so far an apparent resultant of the great war; the contrary seems to be almost everywhere the fact.

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great which shall fall."

J. F. W.

#### MINUTES OF THE IRISH CONFERENCE.

THE Irish semi-annual conference was held September 21st, 1919, at Dublin. There were in attendance: President George Albert Smith, Sister-Lucy E. W. Smith, their son Albert, and daughter Edith, and Elder Junius F. Wells, President Day and Elder Horlacher, of the Bristol conference; President Benjamin R. Birchall, of the Irish conference, presiding.

The morning session: Invocation by Brother Fred Baker. Sacrament administered by Brothers William Youkstetter and Charles Horlacher.

President Birchall delivered an address of welcome, and expressed regret that the Belfast saints could not generally attend owing to the distance; but was glad to see Sister Kingsberry and daughter Ruby representing that branch.

An appropriate program was rendered by the children of the

Sunday-school, followed by a hymn of welcome to President Smith and his party, composed by President Birchall.

President George Albert Smith expressed his pleasure at the program. and nrged the young folks to love the Savior, as He dearly loved them, for of such as they is the kingdom of heaven. He referred to the birth-place of the Prophet Joseph Smith in Vermont, and showed how the improvements there were a great advertisement of the latter day work, and testimony of the saints. Said many would not receive our testimonies and would be sealed up to destruction as the disobedient were in Sodom and Gomorrah. This world will be eventually destroyed except the people repent of their wickedness.

Elder Wells addressed himself to the children, speaking most kind and encouraging words to them, and reading from the Book of Mormon. Among his ntterances were the following: "What a glorious thing it is to know our relationship to our Father in heaven. Children born and grown up in the work of the Lord, learn such truths that will never need to be unlearned, but abide with them eternally. The gift of the Holy Ghost is a priceless gift. It is the channel of communication between God and His children—to every one that receives it. The gospel is the law of eternal life, by which we should live in time and must live in eternity."

Benediction by George Albert Smith, Jr.

Afternoon session: Prayer by Brother George Retz.

President George Albert Smith presented the names of the general and conference authorities, which were unanimously sustained. He dwelt for some time upon the organization of the Church, beautifully portraying how democratic this was throughont, and what a blessed privilege it was to hold up our hands and vote for the authorities.

Elder William H. Horlacher spoke of the visitation of angels, of the signs and wonders that were to follow the believers in the last days. He pointed out how that the apostasy had become universal, and bore testimony to the restoration of the gospel.

President Frederick G. Day spoke on the subject of divine authority, explaining that this was not to be found on the earth to-day, outside of the Church of Jesus Christ of Latter-day Saints.

Sister Lucy E. W. Smith expressed pleasure to meet with the saints and friends of the Irish conference. She gave a striking contrast between the knowledge of the colleges and the knowledge of the gospel; also spoke on Relief Society work, and bore a strong testimony of the gospel, and advised the saints to gather their genealogies, and take them with them and do the necessary temple work in the land of Zion.

Elder Wells delivered a very interesting and descriptive discourse of what the life of a Latter-day Saint means, recited many experiences of his earlier mission to England, and offered encouraging remarks to the young visiting elders from Bristol. Get the Spirit of your mission, he said, for that is the Spirit of God. The Spirit of God does not err—it never deceives—neither does it make mistakes.

Benediction by Brother George Hislop.

At the close of the afternoon service Brothers Christian Steele, Frederick Kramer and Frederick Beulah were ordained elders, by President Smith, Elder Wells and President Birchall.

Evening session: Prayer by Brother Herman Horlacher.

President Smith was the first speaker, said though all present were not all members of the Church—we were all brothers and sisters. In the world there is a great selfishness; Sabbath days are desecrated; there is unrest throughout and a general apostasy from the teachings of Christ has taken place. The experiences of the past few years are but the beginning of sorrows, until the people of the world repent. The world lacks faith, and we must still cry repentance. The divine mission of Jesus Christ was dwelt upon by President Smith, and beautifully explained and defended. The Book of Mormon gave strong evidence of the divine mission of Jesus as also did the revelations of the Prophet Joseph Smith. There are thousands who, by the aid of the Holy Ghost, can bear testimony that Jesus is the Christ; these remarks were closed by President Smith bearing a powerful testimony that our Redeemer lives and of the divine calling of the Prophet Joseph Smith.

Sisters Steele and Beulah sang a duet, "God bless onr mountain home."

Elder Wells followed by saying that in the spring of the year 1820 Joseph Smith went on his knees in the woods and asked the Lord which of the churches to join, because he lacked the wisdom to know. The Father and Son appeared to him in a heavenly vision, and thus introduced this gospel dispensation. On September 21st, 1823 (ninety-six years ago to-night, he again began to call upon the Lord for instruction, when a light appeared in his room, and the angel Moroni appeared to him, as a messenger sent from the presence of God, to make known the place where the plates of the Book of Mormon were hidden, and gave him minute instructions concerning the work the Lord required of him. Elder Wells held his audience in strict attention, with his earnest and convincing words concerning this great work.

President Birchall, the last speaker, referred to the persecutions of the saints, encouraged all to be faithful, explained how he went to Utah to convert the Mormons and became himself converted. Explained that he associated himself with the saints because they are a godly people and uphold the truth sent down from heaven, to save all mankind, who obey its teachings.

Benediction by Brother Henry Mogerley.

On Monday a pic-nic was held, when forty-eight of the branch

members journeyed to Glendalough, by char-a-bancs. A most enjoyable day's outing was experienced, and about ninety miles of beautiful country was traversed.

BENJAMIN R. BIRCHALL, Conference President.

#### FROM THE MISSION FIELD.

**Organization.**—The Relief Society of the Pudsey branch, Leeds conference, was organized September 15th, 1919, under direction of President N. Elliott. Sister Ada Housecroft, president; Sisters Florence B. Bennett and Alice Rawson, counselors; Sarah A. Thompson, secretary and treasurer; and Ruth Ann Briggs, organist. A large attendance and a most beautiful spirit prevailed throughout the meeting. A very successful tea and concert was held on Saturday, September 13th, 1919, for the Relief Society fund.

**Concert.**—The Sunday-school of the Halifax branch, Leeds conference, gave an excellent tea and concert in honor of the returned soldiers, who were admitted free. Those still in the service of their country were remembered, also Brother Nelson Bland, who gave his life for the freedom of the world, being killed in action in France, July 29th, 1917, leaving a young wife and child. There was a large crowd at the tea, three tables abundantly spread with the choicest bounties of life, which all thoroughly enjoyed. A splendid program and games were provided.

**Baptisms.**—A baptismal service was held on May 18th, 1919, at Handsworth Chapel, Birmingham. Two adults and two children were added to the fold of Christ. Brother Neil Forsyth, of the Canadian Army, who had been on a mission and labored in the Birmingham conference ten years ago, officiated in the water.

A baptismal service was held in the vestry of the Latter-day Saints' Chapel, Handsworth, Birmingham. on Sunday, August 31st, 1919. Six children and one adult were baptized. Brother George Hunter and Frederick J. Barbour officiated.

A baptism was performed at Saltburn by Sea, Newcastle conference, on August 31st, 1919. The two candidates were baptized by Elder William Derbyshire, and confirmed by Elders Derbyshire and John Bousfield.

On September 18th, 1919, there was a baptismal service at Deseret, London, when two souls from the Hammersmith branch were baptized, Elders Ralph J. Pugh and André K. Anastasiou officiating.

September 21st, 1919, a baptismal service was held at Norwich, when one candidate was baptized by President Frank Alexander.

Socials .- Wednesday, September 10th, 1919, a social was given by

the Relief Society of Norwich branch. An enjoyable evening was spent in songs, recitations, and musical selections, the chief feature of the program being a play by the juveniles entitled: "Sleeping beauty." Sister Burrell, of the Relief Society, made a short speech, thanking all who had helped to make the social a success, the object of the entertainment being to advertise the noble work of the Relief Society and the bazaar, to be held in November next for the benefit of the poor and needy.

A social was held by the Leicester branch, Nottingham conference, September 2nd, 1919, to show their appreciation to Brother Harry Greenall, who has been laboring for the past six months in their midst. An enjoyable time was spent. The saints and friends wish President Greenall God-speed in his future walks in life.

On Friday, September 5th, 1919, the Hammersmith, London, Sunday-school held a social and concert. A pianoforte solo, and interesting recitations were rendered by the children of the Sunday-school. Elder John E. Cottam recited a very fine selection with the skill of a good elocutionist. President James Gunn McKay expressed his appreciation of this kind of recreation.

District Meetings.—The Croydon, South London, district meeting was held Sunday, September 7th, 1919, at Brixton. President James Gunn McKay and Sister Anna O. McKay were in attendance. Priesthood, Sunday-school and evening meetings were held. The Church authorities were sustained, and Charles H. Spring and William A. Sartain ordained to the office of deacon. Sisters Florence Hutchens and Elsie L. Spring were set apart as branch teachers in the South London branch. Brother and Sister William had-their baby named and blessed. The parts rendered by the classes of both Sunday-schools were very pleasing. The attendance was good, filling the hall to its capacity. The Spirit of the Lord was felt in abundance.

A district meeting held at Barnsley, Sheffield conference, Sunday, September 6th, 1919. Elder Junius F. Wells from Liverpool. President Joseph Hamstead and Elder Samuel Beggs, of the Sheffield conference, were present; also R. H. Briggs, branch president. The Church and local authorities were sustained. The speakers were Elders Oliver Shaw, Samuel Beggs, and Junius F. Wells. The meeting was conducted by Elder James Potts. The evening session was conducted by President Briggs. The Sacrament was administered by Elders James Potts and Richard Lea, assisted by Charles A. Potts and Ernest H. Potts. The speakers were Elder Beggs and President Hamstead. Elder Wells delivered a discourse that filled the hearts of the saints and friends present with great joy to hear such eternal truths. Benediction by Robert H. Briggs. Both meetings were largely attended.

September 14th, 1919, the Gravesend, Hammersmith, Holloway,

North London and Stratford branches of the London conference met in district meeting at Deseret. There were two sessions: General, mission, conference and branch authorities were sustained. Presidents of the branches gave brief reports which indicate that progress is being made. Elder John E. Cottam spoke at the afternoon and evening sessions. Sister D. Buksh sang a solo. Sister Anna O. McKay spoke at the evening session, and President James Gunn McKay concluded. There was a large attendance, and a number of strangers were in the audience.

Outings.—On Monday, September 1st, 1919, the Ipswich branch held their annual Sunday-school outing. The saints met on the jetty at ten o'clock, and proceeded by steamboat to Felixstowe, where they disembarked and spent an enjoyable time on the beach. Good weather prevailed, and at the close of the day the folks returned by train to Ipswich. All had a pleasant time. August 23rd, 1919, the saints of the Blackburn Sunday-school

August 23rd, 1919, the saints of the Blackburn Sunday-school had an outing to Feniscowle's Hall. About thirty of the saints and friends assembled at the meeting-room, and journeyed out by tram-car. Games were indulged in, and then all sat down to a sumptuous repast, in one of the rooms of the hall. After tea, they again repaired to the beautiful grounds, and more games and sports were had, until all the party voted for home, a very enjoyable time having been spent.

On Saturday, September 6th, 1919, the Luton and St. Albans Sunday-schools organized a combined outing for the children, which was held at Herpenden, Herts. The party numbered about fifty persons. Interesting games were carried out to the amusement of everybody participating. A pic-nic was spread and enjoyed with great relish. President McKay and Elder Cottam were very keen in the games, trying to outwit each other. Elders Ernest H. Kearl and André K. Anastasiou also participated. The prizes provided by the teachers were distributed among the children, after a keen competition in races and other sports.

Saturday, September 7th, 1919, saints of the Nottingham and Sheffield conferences spent a very delightful outing at Matlock Baths. Beautiful weather prevailed, so all thoroughly enjoyed themselves. After dinner, an ascent was made of Abraham's Heights. At the summit songs were indulged in, attracting the attention of many people, and an open-air meeting took place. Boating was also one of the pleasures of the day. At night a beautiful display of fireworks was given on the river, which brought to a close the end of a perfect day.

On the 9th September, 1919, the Burnley branch Sunday-school had their annual onting to the village of Rotherham. The children had races and games, and prizes were awarded to the winners. A very pleasant time was spent by the members and investigators that was present. **Branch Conferences.**—The saints of the Rochdale branch, Manchester conference, met in conference on Sunday, August 31st, 1919. Two very successful sessions were held. The first part of the afternoon session was devoted to the children of the Sunday-school, and a very pleasing program was rendered. The officers spoke of the real pleasure they received in teaching such intelligent children. Elder Haddock spoke of the great love the Prophet Joseph, and also our beloved late President Joseph F. Smith, had for little children. The local authorities were unanimously sustained at the evening session. Elders John E. Simpson, Walter Roberts and Lon J. Haddock were the speakers.

A branch conference was held at the Kidderminster branch, Birmingham conference, Sunday, August 17th, 1919. The afternoon service commenced at 3 p.m. Brother C. Gardner took charge and opened the conference with a few remarks. Sister Esther Gittins spoke. A duet entitled "The Lord is my Shepherd," was rendered by Sisters Lizzie Bennett and Esther M. Gittins. President Clarke occupied the remainder of the time. At the evening service Sister Gittins, being a full time traveling missionary, was appointed to labor in the Kidderminster branch. Elder Joseph A. Marquiss spoke and expounded the principles of the gospel in a very capable way. A solo was sung by Sister Lizzie Bennett. President Clarke spoke upon the second coming of the Lord.

A conference was held at Stroud, Bristol conference, Sunday. August 24th, 1919. Two meetings were held. The afternoon session was devoted to Sunday-school exercises, and in the evening the speakers were Elders William H. Horlacher, Henry E. Neal, and President Frederick G. Day. The Spirit of the Lord was richly manifested in both meetings.

A branch conference was held at the Walsall branch, Birmingham conference, Sunday, August 24th, 1919. First counselor William Pitt took charge. President C. W. Hatch, Elder James M. Widdowson, and Sister C. J. Hatch were the speakers. Sisters Emily Bowen and Amy C. Taylor rendered a duet entitled. "Memories of Galilee."

A branch conference was held in Leeds, Sunday, September 7th, 1919. At the priesthood meeting a spirit of love and unity was manifested. At the afternoon session the Sunday-school took part in a most pleasing manner. Sister Emily Dutton gave a very interesting talk for the children. Brother E. Simister, superintendent of the Sunday-school, expressed his gratitude at being numbered with the saints of God. Sister Elizabeth Clapham sang a solo. President Leonard H. Whipple and Elder Wheeler, from Liverpool, proved from the Scriptures that little children were not required by Christ and His apostles to be baptized, before they arrived at the age of accountability, or were eight years old, and that sprinkling was a form instituted by man. At the evening session the hall was filled. Many investigators were present, the Clmrch authorities were sustained. William Lonsdale Cobb was ordained a deacon, by Elder L. H. Whipple, and George Herbert Clapham was ordained a teacher by Elder Wheeler. Elizabeth Clapham very beautifully rendered a solo. Elder Wheeler gave a splendid discourse. It was highly appreciated by all present. President L. H. Whipple spoke on the apostasy and restoration of the gospel. The conference was thoronghly enjoyed by all, and was a great success.

A branch conference was held at Batley, Leeds conference, Sunday, September 14th, 1919. A program was arranged in which the Sunday-school children participated, and rendered their parts in a pleasing manner. President Whipple gave a very interesting address regarding the children and their position in the sight of God. Elder Sanders gave an encouraging talk. At the evening service there was a good attendance; the authorities were sustained. Elder Edgar Balme delivered an excellent discourse on the authority and officers of the Priesthood, which Christ set in His Church for the work of the ministry. Elder Sanders proved from the Scriptures that man existed, as an individual spirit having intelligence, before he came to this earth. President L. H. Whipple spoke and confirmed the remarks that had been made.

#### DIED.

SHORT.—Brother John Short, November 9th, 1916, at Grantham. Nottingham conference. He was born 24th of May, 1835, at Walton, Leicester; baptized 1875, by Elder Charles Stubbs. He was a faithful Latter-day Saint, loved and respected by all who knew him.

ATTERTON.—Sister Fanny Atterton, May 17th, 1919, at Grantham. Nottingham conference. Deceased was born 9th January, 1857, at Newark, Nottingham; baptized 10th January, 1877, by Elder Charles Stubbs.

SMITH.—September 13th, 1919, Sister Louisa Smith, of old age. She was born October 16th, 1834, at Bethnal Green, Loudon, and was baptized May 10th, 1908, by Elder Soren Peterson.

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